

The Paraphrase of Erasmus of Ro- terdam upon the Secōnd Epistle of John.

The close to the chiefe lady and her children, whom I love in the truth, and not I only, The rest
but also all that have knowne the truth, for the truthes sake which dwelleth in vs and shall
be in vs for ever. With vs shall be grace, mercie, and peace from god the father, and from the
Lorde Jesu-Christe the sonne of the father, in such a love. I rejoyce greatly, that I founde
as thy children walkinge in the truth, as we have receaved a commaundement of the father. And
nowe beseech I this lady, not as though I wote a newe commaundement unto the, but that
same which we have had from the begynninge, that we should love one another. And this is the
love, that we should walke after the commaundement. This commaundement is (that as ye have
heard from the begynninge) ye should walke with. For many deceivers are cōfused with the world,
which confesseth not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist.
Take heed therefore that ye love not that we have wrought, but that we may have a full comfort.
The doctrine that is contrary to a brother is not in the doctrine of Christ, hath he not said. For the
church in the doctrine of Christ, hath both the father & the sonne. If there come any unto you,
& bring not this teaching, then receive not to house neither bid him god speed. I as he that
breach him god speed, is persecutor of his brethren. Whiche, I have tolde you before, if ye should
not be warned in the day of the Lorde. I have many things to write unto you, which I
would not wearye with paper & ink: but I trust to come unto you, and to speake with you mouth
to mouth, that our joye maye be full. I be comen of the chiefe (I praye god) Amen.



John being an elder wyte unto the chiefe lady, and to
her sonnes also, whome I love sincerely, neither doe I
this alone, but all that are with me which have knowe
the truth of the Gospelle: neither doe they love them
for any other cause, but that they understande the sym-
certie of the Gospelles profession, which we followe, to
remayne in vs, and shall remayne in vs for evermore.
Grace, mercie, and peace be alwayes increased from
God the father, and from the Lorde Jesu-Christe, unto you that perseuer
still in the truth of the Gospelles doctrine, and in mutuall love one to an
other. I was wonderfully glad, when I perceaved that thy sonnes follow-
ing they mothers godlynes, conspited still in the truthe of the Gospelles
doctrine, and not gave herkenynge unto false doctours, that goe about to
turne many awaye from it: where the father gaue vs this in commande-
ment, that we should geve care to the doctrine of hys sonne, and that we
should not goe our of his foote-steppe. Therefore it is no nede nowe, ladye,
for me to instructe thy godlynes with newe commaundementes: only let vs
continue still in that, which was belivered from the begynninge, that we
should love eche one other with a mutual and a true Christian love. But
this benevolence, the content and all one facion of godly life amonge our
selues must procure: that we may lyve in all one purposed studies after the
commaundement of God, which enioined vs nothing so diligently, as mutu-
al love amonge our selues. There is no true love amonge the wicked, nor
amonge them that be of unlike facions. Therefore I geve no newe commaun-
dement, but I geve you warninge diligently, to continue still in that, which

The paraphrase of Erasmus vpon the.ii. epistle

you haue already receaued longe a goe, and not to suffer your selues by any subtilties of the false prophetes to be plucked awaye. For in dede there are many deceauers in the worlde, whiche denye that Iesus is Chyile, whiche shoulde come into the worlde accordyng to the prophetes prophacienges. He that teacheth thus, is a deceauer, and Antichyile him self, Cyrils aduersarie. Let every one take hede to hym selfe, lest if he forsake that whiche he hath well begonne, he lose all the frute of those thinges, whiche he hath hitherto done well: but let vs geue diligence, that we may receaue the full hye, which happeneth not, but to them that perseuer till vnto the ende. who soeuer swaureth from the truerh, and abyderh not still in the doctrine of Chyile, he is estranged also from God the father, in that he swaureth from the sonne. But he that constanctly foloweth his doctrine, is in his so doynge, dearly beloued both vnto the father and to the soue. The one canne neyther be had nor forsaken, without the other. This is the true doctrine, whiche you haue receaued of true reuolde brarours from the begynnyng. But if any man come vnto you, and blynerh a contrary doctrine to this, to carpe you away from the Gospelles veritie, you ought not onely to take no hede vnto him, but also he ought not so muche as be admyted in to your house if he be (wth) lodgynge: nor to be bidden, *God speke*, if he chaunce to nerie you in the way. For it is daunger lest he infecte the household with his familiaritie: and for hys lodgynge, require an euill tyme: and lest of bidding him *God speke*, there arise communicacion. And in dede euill communicacion corrupteth good maners. To be shotte, he that salureth and keperh company with such a maner deceauour, he seemeth to be a companion of his euill dooynge. For he geueth a courage vnto the wicked, when he seeth him selfe any whit regarded with them, whome he goeth aboue to subuerre: and geueth an outward shewe of euill vnto other, as though he tried to fauour the naugherynes of hym, whose familiaritie he boeth not abhorre. There were many other thinges, whiche I was desyrous to wyte vnto you concerning these matters; howbeit I had rather open them to you presently, than to put them in wytyng: for I trust shortly to come see you and talke with you presently mouth to mouthe, that the Joy, whiche I haue conceyued of your constanct sinceritie, maye be more pleyntous and full, when I shall bothe presently see in you, that which now bringe absc^d I heare of you: and you againe shall see with your eyes the loue that I beare towardes you.

Thy nephews, thy sisters somes,
whiche is a christian women
commend them vnto the.

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Thende of the seconde epistle of
Pol'n.